THE UNITARIAN CALENDAR

We are weary of the unreal and untrue existence we are forced to lead; we are weary of the emptiness of routine; we are weary of the low standards by which actions are judged, and to which, to our dismay, we perceive our actions insensibly conform.

But the pressure of social influence about us is enormous, and no single arm can resist it. We must needs band together, then, if we would achieve a higher life. We must create for ourselves a purer atmosphere if any rarer virtues are to flourish in our midst.

—*FELIX ADLER.*

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OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

VOL. 2 APRIL, 1910 No. 8

OUR TORCH OF TRUTH

In the Olympic torch-race, he who came in first, but with torch extinguished by his swiftness, lost; and the prize was reserved for the runner who kept his flame burning to the end. The race of Truth is like to it, and it will avail nothing to be swift if we purchase speed at the expense of light.

We do not offer any startlingly new announcement to the world. We do not put forth a shibboleth, or set up any ecclesiastical power. We have no secret sign, no prophecy, that is of private interpretation. We simply bear witness of a kingdom of God, which is not here or there but within; of religion not as a dogma or as a form, but simply as devotion, utter and absolute, to what each man feels to be best and highest. In this faith we find a bond that links us to all noble souls, a bridge that spans the gap of centuries. It is like the pure sky vaulting high above all temples, domes, and spires; yet like the air that wraps its close embrace around all faithful worshippers, whatever be their worship.

This much, at least, the past has taught us to impose on our children no dogmatic chains, however loose. For, though large when put on, they will gall and cramp the flesh when the child grows older, until they, too, are broken. So we impose no creed on those who join us, and ask no man who enters our threshold to leave at it one iota of his mental independence. Above our portals we inscribe no word but freedom. Let all who desire enter and share with us that pure spiritual worship and religious friendship for which we come together, and

light their torches also at that Supreme Light, where, as we would reverently believe, our own are kindled.

Grateful for the freedom which we thus possess, we venerate the heroes to whose efforts we owe it; and we long to be as faithful to our task as they were to their far harder one. For so alone can we fulfill that aim for which we are come into the world, confident of the future for which we labor; knowing that, though every sun should set and every star decay, yet not one spark of truth but shall burn and glow in the firmament of God forever.

— *Christian Life.*

THE REAL SELF

In the far northern seas, when summer has come and the ice is beginning to break up, you sometimes see the strange sight of an iceberg crashing its way through a great surface flow of ice, ten, fifteen feet thick, as though impelled by some magical and almighty power. For when your berg is large enough it sinks its base down to the deep current. Your shallow surface current with the wind behind it, may be northward, but the deep current is running south, and the berg has sunk deep enough to feel its power. Then it moves with resistless composure and ease through all that bars its way.

That is what the enlarging of personality, the discovery of the real self means. It has found the power to go deep below the mere surface of living. The little self in you is the plaything of the opinions of your neighbors, the slave of your own passing moods of elation or depression, bound up with your chance of success or failure. Your venture fails and the light has gone out of your skies; or your venture succeeds and it seems as though heaven were coming to you, the little self of you. But within each of us lies a larger self, in touch with deeper tides and conscious of vaster powers. It

reaches down beneath success and failure, beneath applause or disregard, into the tides of the great life. It knows that so, whatever comes on the surface, it is within our power to quietly come to our own, to fulfill ourselves, to live our real life.

When Shakespeare says, "To thine own self be true, and it must follow as the night the day, thou cans't not then be false to any man," he points to the only way to right wrong amongst men, to recreate the social conditions about us, to ensure real reform. Make great men, foster the inward dignity and strength, do what you can in yourself and your fellows to foster belief in the self which is yet on the way. The rest must follow as the night the day. Faster than that progress cannot go. Slower than that it dare not go. Growth is everywhere; men are coming really to discover themselves, and therefore really to believe in their fellows and to know that all the past of the race — yes, and the past of the individual is only a kind of prelude heralding that which is yet to be. — *W. H. Pulsford.*

THE POWER OF A GREAT THOUGHT

A great work only comes out of a great thought. Think of the growth of early Christianity, of those first three centuries, when the church moved, as has been said, with the pace of a goddess conquering and to conquer! It was not force that was the secret of her victory, it was not schools, it was not churches, nor bishops, nor bibles; it was not even the sweet tale of the life or the tragic story of the death of the man of Nazareth; no, nor the innocent myth of his triumphant resurrection and ascension; it was something back of and above all this, it was the grand thought of the Kingdom of God. In the larger proportions of that idea, Jesus

got his sanctity, from it churches derived their strength, in it a longing world found satisfaction and redemption. That idea was nothing but a dream of the perfect; worship went thither, love and tears mingled at the thought of such a consummation, death itself was holy when beyond it men saw the eternal splendors.

Do you wonder when I say that no less great a thought than this can produce another religion, something encompassing life and sanctifying death, something making us despise the world as we see it and long for a better, something awakening worship again, stirring love and tears and song and joy? And yet I believe it. Man can not thrive on petty plans. He must have something before him as great as his grandest thought of the possible; nothing but the perfect, nothing but a perfect society, an ideal fellowship, a "City of the Light" can satisfy him. It is not necessary that he hope to actually witness the final triumph, it is enough, I believe, that he can think of it, that something of the glory of it may descend upon him as he toils for it, that the labors of his hands have an eternal issue there. — *William M. Salter.*

God lives not in the past. There is no past; it is but the closed tomb of the life that once was, and is not. Time and eternity consist of the fractional second we call "now." The past is but a memory; the future is unborn and non-existent; the only time that really is, is now. And God lives in the now, if He lives at all. He speaks to-day, not by echoes from the past, but by speech in the present. God was never more a reality, and never will be more a reality than He is to-day. If you seek Him, you will find Him, hear Him, know Him, where you stand to-day.

GETTING TOGETHER

BY SAMUEL A. ELIOT

One of the most encouraging gains of the church year has been in the increase of the spirit of union and sympathy in our own fellowship. By processes of absolute freedom, we Unitarians have achieved a singular and significant unanimity in our thinking. There is probably no band of religious workers in the country which is so thoroughly united intellectually as we are. But every tradition of our body has encouraged an exaggerated independence in our organized life. We are now beginning to discover that the force of a movement such as ours is dependent not merely upon individual effort but also upon our power of association and upon the development of a sound and healthy *esprit-de-corps*. We are beginning to discover the unity of purpose, the solidarity of sentiment, and the strength of disciplined order which alone make vital and effective the work of any church or group of churches. When a band of men or churches work heartily together for definite results, their individual strength is infinitely multiplied. If they permit the disrupting tendencies of opposing ambitions or selfish interest to mar the harmony of their action, they cannot expect to achieve success. We are gradually acquiring the virtues of self-abnegating loyalty and mutual confidence.

The vigor of the American Unitarian Association is measured by the individual strength and allied efficiency of the churches which agree to work together. The association is not merely an ecclesiastical convenience or a desirable expediency; it is a living entity, the vital utterance of a moral purpose, a patriotic ideal, a spiritual hope. It is the outward sign of the inherent unity of the liberal church. It strikes its roots into history, it reproduces traditions, it gathers to itself associations, it reveals the working

of an inner spirit, it encompasses us with the warmth of citizenship, and presents the opportunity for the exercise of a diversity of gifts toward the attainment of a common purpose.

THE TWENTIETH CENTURY CHURCH

BY GEORGE W. STONE

In our modern republic the church is free, and Christianity stands for freedom of every description. It will be strong when it allies itself with the masses of those who believe in equality of opportunity, in the conservation of public resources for the general good, and not for the enrichment of a favored few, who, through the possession of money, seek to selfishly appropriate to themselves what by right belongs to the whole people. In this conflict political considerations will count for little. Party lines will inevitably disappear. A moral issue will appear, and in its presence the church will come into the possession of an influence never hitherto known. For we are living in a new world, growing toward new ends. Humanity is coming into its own, and no matter what name the church may bear, if it stands for the principles taught by the prophet of Nazareth, it will be on the side of the human brotherhood, as exemplified in the lives of the great ones of earth, whether or not they worked in the church or religion.

This is a new definition of the function of the church, you will say. Yes! it is somewhat new. But we are living in a new world, as I have just remarked, and we must have a church adapted to the new conditions.

The position of the church has changed, owing to the evolution of society, and the new views of

theology, which have been generally accepted among general Christians of every denomination and no denomination. The church of the twentieth century is a church of this world. It seeks to influence mankind to deeds of love, and a spirit of justice, in every department of activity. In doing this, it must take hold of live issues, issues that affect the morality of the community. It must not be content to say "Lord! Lord!" but must do the things the Lord commanded. It must show its colors on all occasions, and not only show them but stand by them in any and every conflict with vice and sin. This must be its purpose if it is to survive and serve the world.

A CHURCH THAT WILL LEAD

BY THEODORE PARKER

Christianity is humanity; Christ is the Son of man; the manliest of men; humane as a woman; pious and hopeful as a prayer, but brave as man's most daring thought. He has led the world in morals and religion for eighteen hundred years, only because he was the manliest man in it; the humanest and bravest man in it, and hence the divinest. He may lead it eighteen hundred years more, for we are bid believe that God can never make again a greater man; no, none so great. But the churches do not lead men therein, for they have not his spirit; neither that womanliness which wept over Jerusalem, nor that manliness which drew down fire enough from heaven to light the world's altars for well-nigh two thousand years. Let us have a church that dares imitate the heroism of Jesus; seek inspiration as he sought it; judge the past as he; act in the present as he lived. Let our doctrines and our forms fit the soul, as the limbs fit the body, growing out of it, growing with it.

Let us have a church for the whole man; truth for the mind; good works for the hands; love for the heart; and for the soul, that aspiring after perfection, that unfaltering faith in God which, like lightning in the clouds, shines brightest when elsewhere it is most dark. Let our church fit man, as the heavens fit the earth!

DOCTRINAIRE OR DYNAMIC

We in the Unitarian church must make our choice between putting the emphasis upon either the doctrinaire or the dynamic in our liberal attitude and action. We may, if we please, become a party of the doctrinaire, standing for certain radical principles in thought, declaring for the revolution absolute in religion, and refusing to countenance anything less than the fullest confession of the latest and largest truth. Choosing this, we shall find our chief task to be the application of the scientific method to the accepted belief of men, and the unflinching acceptance of and loyalty to the results. And in this we shall without doubt be playing a very essential part. Some one must sound the clear fact, declare the doctrine, and voice the inevitable sequence of the scientific in religion.

But it is to be wisely considered whether we would not be playing the larger part if we emphasized the dynamic element instead. The world's greatest need is power. There seems to be no crying need for new doctrine. Humanity has enough of truth now to save itself. It needs power to use the truth. It needs the stimulus and inspiration of noble example. It needs men who shall live the truth that is in them, and interpret the doctrine into terms of the dynamic. It needs love, lived, more than it needs truth, told.

Herein, then, is the larger part that we can play. Men care less to-day whether a thing is true than

what a thing can do. The pragmatism of the study is only a late echo of the pragmatism of the outside world. "We have the truth," we cry; but men shrug their shoulders, and ask of us, "What can your truth do?" Upon the answer to the question depends our right to recognition.

The fact that we in the liberal church have the larger truth means simply that we have the larger chance. Truth is power. The more we have the more we can do, and should do, and shall be called upon to do. Truth is but a tool, and a man's religion may be gauged by the amount of power he can put into its use.

Our greatest task is to add something to the dynamics of righteousness, something to the forces that are surely working for the spiritual and social salvation of the world, something to the miracle-working influences of love, whereby sometime shall come the Transformation Glorious. Count yourself fortunate if, having the larger truth, you are able to give more than one to whom has not yet come the later revelations of God. But let us not forget that fortune lies only in the giving.

— C. W. C.

No two people are Unitarians because they think *alike* in religion, but because, alike, they agree to *think* in religion.

Sweep away all that is irrational in creeds or obstructive in churches; make an end of wolfish and sheepish types of piety and canting forms of philanthropy; lead mankind onward and upward into the full, clear light of reason and the large freedom of nature — and will religion have disappeared? Only as the sun disappears when men come out of caverns and cellars and find the mists of morning swept from the wide firmament of blue and gold.

— *Charles G. Ames.*

THE EXTRA ONE

We cannot adequately compute the value of the extra one in church attendance. It is infinitely greater than we suppose. To secure the attendance of the extra one means much more than is apparent upon the surface. It may mean all the difference between success and failure, profit and loss, inspiration and discouragement.

That extra one at the church service may be just the little needed to transform a poor congregation into a good one, bridging the difference at the critical point. He is, therefore, worth more from the standpoint of result and effectiveness than all the rest.

So, too, he may fill the gap in what would otherwise be a broken circuit, completing the connection whereby the electric current of enthusiasm is made to flash from soul to soul. The gap unfilled, the service is dead, lacking light and force, and without that subtle something that sends a congregation out thrilling with a new desire and determination.

That extra one may be the one who can give most to the service. The pulpit largely reflects what is brought before it. Eloquence is in large degree but an echo, voicing back the inspiration given to the speaker. There are undercurrents of influence in a service that give it success, and these may start from any individual present.

Or the extra one may be the very one for whom the service has a special message. He, more than all the others present, may need just the truth that is spoken and the impulse that is given. What falls familiarly upon the ears of the rest of the congregation, may be to him the transforming truth. The service may be worth more to him than to all the rest put together.

Is it not, therefore, worth while to consider all possible methods whereby that extra one may be

brought into the congregation? Both because of what the service may mean to him and what he may mean to the service, we are surely wise to take every means to seek him out. We simply cannot afford to be exclusive, but must voice in the open our invitation to all. Our welcome must be as liberal as our word, and then we may expect the coming of the extra one. — C. W. C.

THE TORCH-BEARERS

Though self-hood be supreme,
The lowest deep to which man's soul is led
Is selfishness. Thyself from self redeem.
The man who lives for self alone is dead.
Better St. Simeon Stylites, caged
Upon his narrow pillar, than the man
With his own petty cares alone engaged.
Not such shall save the land; but they who scan
The broad horizon of humanity,
Asking their very souls what they may do
To help men on and up. They are most free
Who most for others dare to self be true.
Speak out by action thy soul's deep belief;
Be true to all by faith to thine own sooth;
Amid whatever night of doubt and grief
Hold high the ever-blazing torch of truth!

— *Arlo Bates.*

Religion is the root of life. All else is its outgrowth and expression. No man can be better in his politics than he is in his religion, and what the latter really is, the former will inevitably be.

God does not weight criminality in our scales. God's measure is the heart of the offender, a balance so delicate that a tear cast in on the other side may make the weight of error kick the beam.

— *J. R. Lowell.*

A LIVING CHURCH

At an anniversary festival of the Church of the Disciples in Boston, "grand War Governor John A. Andrew" gave this memorable and impressive testimony: "Let me speak from the deep emotions of my own heart of the worth of this Christian home to us who have enjoyed its shelter, guidance, help, and consolation. I do not know how I could overestimate the influence of this home of the soul on the happiness and welfare of my life. Amid all distractions, griefs, and bewilderments I have seen the vision of this temple and heard its calm voice and hopeful wisdom, encouraging, winning, teaching, and strengthening the love of the best goodness and highest truth." Such was the word of one of the strong men of the nation. In the present time of flooding tides of materialism and selfish luxury, no soul, however self-reliant, that aspires to the higher life can afford to forego and neglect the helpful fellowship and quickening inspiration of a Living Church.

Yet the Church, we are learning, means even more than that. Its larger purpose is not only for worship, but for work not only to get good but to do good. While old dogmas and forms are passing away, the ideal church of the future we hope to realize. Old times have deemed the church a fort, holding a fixed faith to be defended, every doubting questioner a spy or traitor to be silenced or expelled. The new times deem the church a school of disciples for study of things of the spirit and a garden for cultivating choicest flowers and fruits. The true church is not a concert or lecture hall of luxurious surroundings, with an *audience* of passive hearers to be entertained with sweet music and eloquent preaching. It is a *congregation,* a coming together, a union of souls joining hearts and hands for good work. The true church is not an aristo-

cratic club, composed of a few select, superior saints, but, as in Galilee, a company of the common people who heard Jesus gladly. — *Rush R. Shippen.*

THE HUMANITY OF GOD

I conceive the World-Life to be just this: an ever-ascending scale of living being, God the indwelling spirit of the whole, humanity a ceaseless generation of lives within his larger Life, henceforth each man of us responsible, — not only *gifted* with life but before God *responsible* to the very last degree — for his part in the Life of the whole, each generation ideally leading on the generation following, God-Man the enduring, steady, patient, and hopeful Leader of this procession of human spirits within his large, generous, and courageous Life.

Ah! the mighty, the almighty courage of it all!

* * * * * * *

And genuinely to believe in this invisible humanity of God brings into the human life a wonderful sense of perfect communion with God. Do you find the conditions of life hard? They are infinitely harder for God, my friend. Is your spirit clogged by the mass of duties which you wearily face with the dawn of each new day? Ah, think of the world-weariness of God, and be still! Is a man's soul marred by some vice of his inner life? What pollutes man pollutes God. I am looking always for that prophet of the spirit of God who shall burn this world-old truth into the souls of men: God is in very deed bone of their bone, flesh of their flesh, spirit of their spirit; God is in truth closer to our human life than breathing, nearer than hands and feet; all the plague-spots in human life, all the houses of sin, all the hours of solitary unfaithfulness and dishonor, are places and times where the precious spirit of God is being debased

and ruined for that which is not holy and righteous. Oh! the spirit of man must hide itself in shame, must cry out in heart-broken penitence when once it knows the humiliation and suffering its faithlessness has brought into the sensitive spirit of God!

— Frank C. Doan.

THE NEW INSPIRATION

I sometimes think that if I had to choose between the old sources of inspiration and the sources of inspiration that come pouring in upon us every day of our lives from the industrial, social, and political environment of which we form a part, I would not hesitate a moment to choose the new instead of the old. That does not mean that we are substituting a new, materialistic religion for the old spiritual religion. It does not mean that. In proportion as we are theological dogmatists we shall become industrial and social dogmatists. No, it only means the extension of the great fundamental spirit of Christianity, of the religion of our Father to all the departments of life. It means the enrichment and the strengthening of the spiritual life, so that the minister does not have to go into his pulpit and preach about the tariff or about socialism, — if he knows what that is, — does not have to go into the pulpit and preach about specific problems or platforms of any kind, but that he comes before men or women engaged in active life, burning to tell them that there is no way of success save the one way; eager to show them that no problem is permanently and successfully solved until it is solved along the line of religious and ethical teaching; burning to make them feel that, if they are at the head of a great factory or of a kitchen, or of any enterprise, however humble, if they do it in that spirit, they are doing the work of the infinite God,

and that the work will succeed; so that they know that the Psalmist was right when he said, "The earth is the Lord's and the fullness thereof," only they know it vastly better than the Psalmist even could know it. So they say, "Why should I wish to see God more clearly than I see him now, as I see him in the faces of my fellowmen and in my own face, and find messages from God in the streets every day and every hour, and leave them where I find them, because I know they will live forever and forever more?" — *Edward Cummings.*

NOTES

At the annual meeting of the Women's Alliance of the First Unitarian Church, Philadelphia, a novel and suggestive feature was the discussion of various forms of church government by those who had been connected with the churches described. This is a practical acknowledgment of the fact that we have much to learn from those churches whose theology we have outgrown, but some of whose methods we might well adopt.

In Indianapolis, as a result of the efficient work of Rev. F. S. C. Wicks, steps will soon be taken to build a new church, — the suggestion coming wholly from the people of the church.

It is planned to hold open-air meetings on the public common in Pittsfield, Mass., just as soon as the weather is warm enough. This is a continuance of similar work done last year, and which proved extremely successful in arousing interest and in bringing men into touch with the Unitarian church of that city.

In Dayton, Ohio, as the result of four meetings recently held in that city by Rev. E. C. Smith, secretary of the Western Conference, and Rev. Charles W. Casson of Boston, a promising Unitarian movement has been started, and it is hoped within a short time to organize a strong church there. At the closing meeting on Sunday night, some four hundred were present, and a large number gave their names as those desirous of becoming members of a Unitarian church. The field in Dayton is unique in its conditions and promise.

One very practical sequence of the work of Rev. Alfred E. Coil in Marietta, Ohio, is disclosed in the fact that three men in his church are planning to enter the Unitarian ministry next year. This is about the most helpful contribution that any church can make to the movement at this time, when we need *men* above all else to take charge of the numberless splendid opportunities presented to us on every side.

Building plans for church edifices have been accepted for Fresno, Eureka, and Woodland, Cal., and West Somerville, Mass. The growth of our movement on the Pacific Coast thus receives concrete proof.

Are you planning to attend the Anniversary Meetings of the American Unitarian Association in Boston beginning Monday, May 23?

THE UNITARIAN CALENDAR

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00.

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The Unitarian Church

ITS KEYWORD:

Unity

ITS THEOLOGY:

The Unity of God

ITS SOCIOLOGY:

The Unity of Man

ITS RELIGION:

The Unity of God and Man